WONDERFUL PURPOSE

of

the

PHYSICAL CREATION

Mc GAHAN

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Frederick L. McGahan.

Wonderful Purpose
OF THE
Physical Creation

By FREDERICK L. McGAHAN
DISCOVERER OF THE TRUE ATOMIC CONDITION AND INVENTOR OF THE VACUUM DRAFT BY-PRODUCTS SMELTING SYSTEM.

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INTRODUCTORY

THE HOUR has struck in the march of human progress when a very large number of men and women should enter upon a truer understanding of what they really are and what they really are doing. To facilitate this expansion and illumination of consciousness, a short account of the physical creation, and an explanation of its great purpose are necessary.

The author in undertaking so large a task, although with great brevity, calls to his assistance a wonderful vision, or revelation, which came to him in 1898, and by which he was instructed concerning many important secrets touching our earth as a storehouse of rich bounties; the right methods of coming into possession of them; and the true solution of the paramount problem of industry, in the attainment of a more harmonious and more equitable industrial economy.

The strange circumstances leading to and surrounding this revelation, and its supply of discoveries are not much less awakening than the vision of consciousness by which the heavens were opened to disclose the awe-inspiring processes of the spirit realm, in which the decree went forth from the All-wise Creator, and the Heavenly Throne of Purity, setting into creative action the unfathomable skill of Eternity's Ruler, in a work for providing imperishable bodies, or ever living personalities, for each of the innumerable spirit powers, or spirit forms, already created, and filling the heavenly spaces with their glory.

Not only did this vision uncover to the understanding of the author of these pages, a clear outline of the true atomic constitution of the real earth and the real man—a constitution of physically invisible, living, knowing, unit forces—but the industrial nature of the real body of man, and that of the earth, as, also, the wonderful program of callings, vocations, pursuits and work-activities, arranged by the Creator for man,

making it incumbent upon him or her, to engage in them, to satisfy the obvious natural longing for work, and to supply the body with temporal needs.

Further, this revelation equipped the mind of the author with thought processes, which made his now somewhat famous invention known as the Vacuum Draft By-Products smelting system, easy of accomplishment. It also brought his mental vision into such contact with the true unit constitution of the earth, as to raise him to the mastery of all chemical processes possible to our planet.

It is explained, also, on the following pages, as to the mutual dependence of the wars in heaven and the subsequent wars on the earth, and why it is that the latter will continue until the last vestige of error and evil in the world is destroyed. The kingdom of righteousness will rise on the earth in the measure that mankind works out the problem of destroying error and evil; and this progress is soon to become more than ever swiftly cumulative, as the true light, now dawning through the functions of the new

intuitive sense, floods the human consciousness, to the extent that its vision, called understanding, may behold realities.

It will be seen on the following pages, also, that what men and women really are doing, of which visible industry is but a faint, uncertain reflection, is the work of re-creating their Edenic, spiritual bodies, a conscious understanding of which was lost by the sin of disobedience, and now in the processes of reconstruction, by obedience, in the performance of good deeds. The body of the restoration is now slowly being spun and woven.

It is sought to promulgate and inaugurate a new and better human or industrial economy, based on educational industry, and in order to promote this undertaking, I find it necessary, as stated, to acquaint readers with the history of the physical creation and a true explanation of its great purpose.

It is a well recognized rule of expression —sense expression—that being unable to use the language of life—the **words of truth** —as they proceed out of the mouth of the Infinite, we can but resort to metaphor,

symbol, or allegory. This we are compelled to do on the following pages, in so far as our story of the physical creation is concerned, or otherwise attempt to paint the picture in homely linguistics, which could not fail to give it a setting of great poverty. But we shall not be so hampered when we reach the work of describing the manifestations of the physical principle, in the organization of the earth, and the real, but as yet invisible, body of man, because in these efforts, we greatly are assisted by natural history science, and modern science generally, as well as by the sacred scriptures.

In every part of this effort due consideration should be given to the necessity for great brevity, or condensation.

Sincerely yours,

FREDERICK L. McGAHAN

Chicago, Ill.

March, 1917

WONDERFUL PURPOSE OF THE PHYSICAL CREATION

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CHAPTER I.

THE NEW CREATION

AN UNDERSTANDING of the physical creation is essential to a knowledge of the human state. The term human life, so often used is a misnomer. Accurately speaking, there is no such fact as human life. Life is a unit and universal, and never is really divided. When all the error now afflicting the state, or condition, which we call human life is dissolved, it no longer will be human, but **real**, present human understanding to the contrary notwithstanding.

Speaking figuratively, in part, we are authorized to embrace the concept that, far back in the rolling ages of eternity, when the heavenly spaces of immensity were peopled

only by spirit powers—pure spirit forms, without bodies, such as we now perceive—voices from the great white throne of purity and power—the voices of the angel trumpeters—summoned the heavenly hosts to gather under archangel leadership, to hear and study a new decree of the Most High. Thus in metaphor, we may say, that a new creation was proclaimed.

The Infinite One had decreed that as many millions of the heavenly hosts as should choose to accept them, and to pass the ordeal requisite for the wonderful attainment, should be provided with spiritual, ever living bodies, composed of the shining light of good deeds.

The transporting news rang out through the spaces of eternity, and thrilled the spirit forms of God's angel-children with surpassing expectation. The great enterprise and its sublime purpose at once became the objects of eager inquiry. All the angels desired to look into the heavenly plan. There was gladsome commotion in the spirit realms, as archangels and angels gathered about the

creative throne of power and glory, to be instructed in the mighty scheme.

It was made known that a vast series of the cycles, or spaces of great immensity had been set aside for the creation of a wonderful system of worlds, to be called the physical universe. This universe was to contain a countless number of fixed stars, or suns, with planetary bodies connected with each, and a mighty host of other celestial bodies, in mutual dependence with them. These physical bodies were to pass through many chemical processes and conditions, until a perfect state of each should be realized. They were to be equipped with physical light, and temperatures, in a marvelous system of distribution, and chemical actions, and with all needful bounties and uses for sustaining life, and its many forms, and its different states.

It was further decreed that personal bodies should rise from the physical stuff of which the planets were made, and that each one of the heavenly, or angel, spirit forms, that should choose to do so, might go and dwell in one of these bodies, in a perfect state

of everlasting life, for both body and spirit; that each planet, including our earth, should be made a storehouse of inexhaustible riches, in an abundance for each one, and enough forevermore, on an expanding scale, sufficient to meet all successively new requirements of eternal progress.

Thus, the proposed new physical universe, and the new bodies which these spirit intelligences should wear, were described at great length, and the angel hosts listened and appropriated the knowledge imparted, with rapturous interest. Then, there went forth from the great white throne, a call to the angelic hosts to decide whether or not they would elect to go to any one of these planetary bodies they might choose, and take up their abode in their new bodies, and thereby enter upon a more extensive life of usefulness.

It is to be noted here that each one of these spirit children of the Supreme Creator, already possessed the power of choosing in all such matters, to do or not to do, the will of their Eternal Father. Each also pos-

sessed the knowledge that disobedience would be overtaken by its own penalty.

Following this call for decision on the part of the angelic hosts there was great discussion, and as conclusions were reached, the deciding angels arranged themselves on the right, or on the left of the throne, those consenting on the right, and those dissenting, on the left. Those on the left were found to be under the leadership, and acting under the advice of the great arch-angel, afterwards called, Lucifer. Those on the right were under the guidance of the great archangel, Michael.

The former stood forth and announced the decision of himself and his followers, first. He said: "Father, we are content with our present state. We do not wish to go and dwell in physical bodies on any one of these far away planets. We, on the left of the throne refuse to go."

Then, the archangel, Michael, stood forth, and said: "Father, we on the right of the throne, know that all Thy statutes and decrees are righteous, and for our good. We

love Thee, and we will go in fond obedience to Thy holy will."

It is expedient to call attention here to a wonderful fact—to a truth of the widest possible significance. It is that, in the last analysis, God is the only teacher, the one and only source of knowledge, for all his creatures, for all the spirit inhabitants of the eternal state, called heaven, and for all those in bodily states, who dwell on planetary bodies. In the great event mentioned in this chapter, the Supreme Creator added to the heavenly curriculum, by spirit processes, a study of physical life, and a practice in its methods. These included the appropriation of a knowledge of the wonderful resources of the physical state. It is sought here to impress the truth that the work of heavenly teaching, thus begun, still is going forward in heaven and on the earth, and on all the inhabited planets of the great physical universe; and that it will continue in progress, under the immediate direction of the same all-wise

teacher, until all ignorance—error—is eliminated from every center, corner, or hiding place of this God-made physical universe, and until knowledge, truth and righteousness will reign, "wher'er the sun doth its successive journeys run."

But this knowledge, this truth and this righteousness cannot, under the divine plan, be forced upon any one in heaven, or on the earth. Each one of God's children must volitively choose to accept it, or suffer in the affliction of error, until such acceptance is heartily and fully made. There is no time in eternity, where God, in consciousness, resides, and those who seek a convenient time to inaugurate this beginning will find that only the eternal present—the everlasting now—provides this golden opportunity.

There are three great fundamental items of knowledge set forth in the sacred scriptures, which, in a study of the physical universe and man should be brought into the arena of the attention of consciousness at this threshold. The true significance of

these will grow into the vision of our understanding as we proceed. They follow:

1. "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear."—Heb. 11:3.

2. "There are also celestial bodies, and bodies terrestrial."—1 Cor. 15:40. "It is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body."—1 Cor. 15:44.

3. "For the elect's sake those days shall be shortened."—Matt. 24:22. "While I was with them in the world I kept them in Thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition."—John 17:12.

A short key of explanation of the foregoing, which, also, discloses the great purpose of this little volume, here follows:

1. The great goal of the physical creation is the creation of celestial or spiritual (not spirit) bodies, for God's spirit-children, for the angelic hosts which, away back in eternity, were summoned before

the creative throne of heaven to be instructed concerning the plan and purpose of this creation.

2. The elect are those of the spirit-multitude, who, having been instructed as to this plan and purpose, elected or decided —obediently chose—of their own volition, to co-operate with this plan and purpose, by going, or coming to this earth to dwell in physical bodies. This going or coming is still in progress, and will continue until, in turn, the faithful all have come. Not one of these will be finally lost. As will be seen, Satan is not able to pluck them out of the hands of him who said: "Those that Thou gavest me I have kept and none of them is lost."

3. The terrestrial body is the, so-called, human body, which we behold and see with the eyes. It is called material, or mortal. It is subject to death. It also is subject to resurrection, the resurrection of the understanding, by which the new body, the celestial or spiritual body, the warp and woof of which are now in the

spinning and weaving, by true value deeds of which it is becoming the embodiment— will be revealed. In this first resurrection this death is vanquished.

4. The wonderful mental and physical institution commonly called, industry, in respect to all its useful and wholesome callings, professions and pursuits, when carried on in right purposes is, under the ever overruling power and wisdom of God, working out this grand problem of the as yet physically unseen spiritual body of man.

5. The constitution of our earth, which is in the nature of a most wonderful atomic system of natural forces and their motions, which we sentiently perceive as gases, liquids and solids, provides for mankind the abundant source and the full supply of all bounties and uses needed for happy planetary life. This supply flows to the race by means of its ever rising industry and skill. Thus it is seen, that the earth is not composed of the "things

which do appear" to misdirected sense, but of more precious stuff.

These scant data given in this place are intended as guides to thought, rather than as complete explanations. Extended elaborations will develop as we proceed.

CHAPTER II.

WAR IN HEAVEN

THE MILTONIAN allegory of "Paradise Lost and Regained," although at no time widely held to have been divinely inspired, and although generally out of use in our modern age, nevertheless symbolizes a great volume of relative truth. Doubtless there are many strokes from the brush of truth to be seen in that wonderful picture. I am not disposed to undertake the doubtful task of setting, or fitting metaphorical robes to the alleged war in heaven, but the sacred scriptures provide many foundations for those of high spiritual intuition, who may venture upon this work.

However, I am impelled by a command, which I have neither the power nor the desire to resist, to lay before the reader an account of a vision, or revelation which took possession of me when I lay physically help-

less for months, afflicted as the diagnosed result of a terrible accident, or a designed attempt of merciless enemies to remove me from this stage of action. While nothing will be said concerning these circumstances, on later pages, it is aimed here to deal only with this revelation and its purport, in the same terms in which it was interpreted to me at the time. These terms are crude and broken, when compared with modern diction, but I have decided to allow them to stand precisely as they were, by methods of dictation, originally transcribed.

As this vision reaches to both spiritual and physical conditions, revealing and solving the practical problems of our physical world and man, I am able to revise the original transcription of the latter to conform to modern terminology. But as to the first, as stated, the original partly figurative terms are allowed to stand.

The following to the end of this chapter is from the original transcription:

We go back many millions of ages prior to present conditions on the earth, and prior to the advent of the beautiful Garden of Eden. Indeed, the glory of this most beautiful garden was planned in high heaven millions and millions of centuries ago. History tells us that in the beginning the God of nature created the heavens and the earth. Here is plain proof that God always existed. The earth was without form and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters. This is proof not only of spirit conditions and powers, but absolute proof of the vapors of the "Upper Deep" holding the seas and oceans of water that lay in their mighty basins today; and of the reflections of the planet Mars that are reported by astronomers of that planet's oceans and canals, that they contained all the elements necessary to the formation of our earth. Hence, to hold out the true conditions of life, it was written that Adam was formed of the dust of the ground, and that God breathed into his nos-

trils the breath of life, and man became a living soul.

Man thus became a positive and a negative being, as shown in the scriptures, where it is written that God caused a deep sleep to fall upon Adam; and that He took one of his ribs and made a woman, and Adam cried out: "This is now bone of my bone and flesh of my flesh"; because she was taken out of man. Herein was set up the positive and negative, or the male and female conditions of the flesh of the creation.

Now, I am not attempting to set up a new doctrine; nor am I making these statements for argument's sake; and trust, therefore, that none will take any exceptions to what I say, owing to their belief in creed or doctrine. But read, or listen carefully, because I am going to lead you into an entirely new land, and show you new things and new states, from a perfect understanding of the elements of which we all are created—states and conditions from which we move and perform our daily tasks in our march measuring time through the spaces, or eternities.

Look! We now are supposed to be traveling backwards to millions and millions of years ago. The King Creator, the God of our nature, sat upon a great white throne of purity. He was the great beginning and the ending of not only our nature, but of all living, for, in fact there is nothing that exists but that contains life, in the fullest sense, not even our bodies, or the withered plant that falls by the wayside. It is the same with us when we are laid to rest, and the gentle breath has left this body. The spirit or soul, in what we call death, separates from the body, and the spirit returns, as it is written, to the God who gave it, not back into complete rest, but into practice. As it is written, when the Son of Man was crucified, he said to one of the thieves who was crucified with him, "Today thou shalt be with me in paradise,"—another stopping place in the journey of eternity.

Look upon the right and upon the left of this great white throne of glory, in all its purity and holiness. There sat the right and left hand supporters of this great throne

of glory. Jesus, the first-born of the throne was seated on the right, and he controlled all the immensity of space-life upon the right hand of the King of Glory, the mighty God of Nature; and he was ruler of all upon the right of the throne. Seated upon the left of the throne was Lucifer, also mighty in the understanding of the throne, and second-born unto that bright and lovely home of purity, and in charge of all subjects upon the left of the throne of purity. And all other spirit powers that existed upon either side of the throne were subject to and were guided by Jesus upon the right, and by Lucifer upon the left.

Malichi was assistant to Lucifer, and Michael was assistant to Jesus, both being armor bearers and archangel trumpet sounders. The Holy Ghost was the mother of all spirit life, and sat at the foot of the throne, so that God the Father could look down upon her, from whence they together, through love and purity, guided all by their touch, which extended throughout the great immensity

of space from and to the four quarters thereof.

As the stars now shine through the heavens, so at this time had spirits been created by God the Father, and the Holy Ghost, the Mother, until the vast spaces of immensity were filled with bright shining spirit powers, all in the likeness of the Father and the Mother. They were born into the throne as fixed spirits, with everlasting powers, as part of the throne, and thus they could not be destroyed, but must remain everlasting fixtures with like powers, with God the Father, and the Holy Ghost, the Mother, who had created them.

So when the immensity of eternal space was filled, God the Father consulted the eternal Mother, and they decided to call into existence earthly foot-stools, or stopping places, thus filling immensity, at certain fixed places, with planets of earthy materials like unto our own earth, with fixed laws and conditions governing them.

The command as to the conditions of this planet—the earth—was as follows: The

spirit powers, both male and female, were to come here and dwell for three-score-years-and-ten, in earthly tabernacles made of the "dust of the earth." They were to have complete dominion over the earth and all that dwell therein, for this space of time, namely, three-score-years-and-ten. The great sun planet was to give light, heat and growth, by day, and the great moon planet was to give us growth, and assist in giving us light, in seasons, by night; and all other planets in turn were to come into existence and play their parts throughout the onward march through the creative eternities.

But listen! The law had now become a fixed, changeless law, by the decree of the Father; and in order to carry it into effect, the throne addressed Jesus and Lucifer, saying to them to command their supports to sound their trumpets, and to command, and gather all spirit-powers subjects together from the uttermost parts of immensity, as he, the Father was about to call into existence these earth bodies. So the trumpets were sounded, and all spirit powers were as-

sembled round this great throne of purity in which there existed not a single reason for an impure thought up to this time, much less such a fact as a sin.

As stated, the throne was surrounded and permeated with purity, and was so pure that the great Godhead had never felt other than that creation should proceed through the spaces of eternity in perfection, peace and harmony, obedient to the Father's command. The spirits at the sound of the trumpets, like wireless telegraphy, were soon assembled around the throne, singing praises to God the Father and Mother, and thus with their voices, making the heavenly spaces ring with great joy. A gladsome spirit prevailed, for all seemingly were wont to give praise.

But apparently, all the while, Lucifer, in his wonderful brightness had been worked into a rebellious state; and at the close of the first songs of praise, he arose and stood before the great throne. He said: "Father, we upon the left hand have decided that this state of existence is entirely satisfactory to

us, and, therefore, we do not wish to go down to earth, and lower ourselves to the position of becoming a little lower than angels, or perfect state of our existence here. We prefer to remain just as we are, rather than go to the earth and dwell in earthly tabernacles, although we are to be given complete dominion over this new creation during the period of "three-score-years-and-ten."

But Jesus here stepped forward and, replying, said: "Father, in that thou hast promulgated the command and hast called forth this new existence, we upon the right hand realize that this is now a fixed, changeless condition, and, therefore, must stand forever. We, on the right, will go and dwell in earthly tabernacles, as fast as they are created or prepared for us."

But now, behold! All those upon the left hand are now seemingly in deep commotion. They are gathering in groups, and, apparently, with one accord, they defy the throne. Here, then, the first sin was committed, and it was promulgated in high heaven, before

the throne of purity; and this first sin was disobedience to the throne.

Lucifer now stepped before the throne and said: "Father, we will not go!" So this great throne, for the first time, was confronted with a new condition, namely, impurity within purity, or disobedience and sin, rising from the thoughts and actions of those on the left, who espoused the wrong cause of Lucifer.

And just as a right-minded earthly father, today, seeks to punish his disobedient children, so the Heavenly Father proceeded to correct his erring spirit-children. These children, remembering that they were as gods, themselves, prepared to rebel against the throne, and as it is written in the seventh verse of the twelfth chapter of Revelations: "And there was war in Heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels," (See, also, verses 8 and 9), "and prevailed not; neither was there place found any more in heaven."

And the great dragon, with his evil host,

was cast out of heaven—the heavenly state —and since that event he is called the old serpent, the devil, or satan, the personal embodiment of sin. Then began the great work of peopling the earth by the emigration from heaven of the obedient spirit powers, each in its turn, as earthly bodies were prepared for them.

But Lucifer and his host, all in evil spirit forms, came to earth, also, and the war of the spiritual rebellion was transferred from heaven to earth, where it still prevails.

CHAPTER III.

WONDERS OF GOD'S PLAN

(From Original Transcript)

NOW, GOD knew that Satan would continue the war, even on the earth, so it was necessary to provide some means to protect those who had consented to go to earth and dwell in earthly tabernacles, since with Satan and his angels set at liberty on the earth, they would seek most diligently to overthrow the works of the father, by keeping up a war on the spirits that had taken up their abode here in the flesh. Hence, it followed that Michael, the seventh spirit-power of the throne, who marshalled the good spirits on the right of the throne, victoriously against Lucifer and his evil host was given charge of the earth-war, on the side of purity, which Satan, in opposition, had planned to carry forward on the earth.

This provision was made until the redemp-

tion of the earth could be arranged for, and to cover the period until the good spirits that had agreed to come to the earth should all have had an opportunity to come and dwell here in fleshy tabernacles. It is known that not until that time will the second resurrection take place, and the second coming of the Christ be realized.

It therefore is plainly evident that the first sin was disobedience, and was committed in high heaven, by and under the rebellious leadership of Lucifer, who stood next to the great heavenly throne. It is written that Michael and the dragon fought, and behold Lucifer, the dragon, and all they upon the left hand of the heavenly throne were cast out of heaven into outer-darkness. This is direct proof of a heavenly division. It is further written: "And I beheld Satan as lightning cast out of heaven." Yea, and the lightnings flashed and the thunder sent forth their pealing sounds, for there was war in heaven, even in that heaven of purity. For this great beginning of a great creation spread from the very center of the throne

unto its uttermost parts. And here, for the first time was also established a great gulf between eternity and the creation.

Now we can correctly see through the veil and understand the declaration, "I am Alpha and Omega, the beginning and the end"; but this does not in any way refer to, or have a bearing on, the great immensity of eternity, without beginning and without ending, in which we see the mighty figure of God Himself in his entirety, without beginning and without end, eternally in the heavens.

Behold, the likeness of God is seen everywhere. When we look upon the sun shining in all its glory, and the moon with its gentle light, by night, and behold the twinkling stars, we see God. Then, again, turning to the sun's rays, and the gentle dew-drop, and view all the splendor of plant life, we cannot but cry out within ourselves, "O, Mighty God of all nature, who made the heavens and the earth, and all that in them are." Turn which way we will, God's countenance ever is with us in plain view; and from this we cannot fail to know that all things are life, and

that all life is a part of God. Hence, we can understand the saying that even the hairs of our head are all numbered; and that even the sparrow cannot fall except with the knowledge and presence of God.

Then, again, we behold God in his majesty, within the waters of the mighty ocean, and in the myriad forms of life swimming within them. Then, when we look out through the atmosphere of space surrounding us and behold the wonders of the winged fowls, or birds, and note their beautiful plumage, we cannot resist from exclaiming as before: "O, Thou Mighty God, who made everything that is good for man, and has placed him but little lower than the angels, that he might satisfy the desire expressed by the great throne before Lucifer rebelled!"

We behold this mighty God again in the center of the great eternity, with all his love and power, bringing into existence other spirit-powers—indestructible spirit-powers—like unto himself, with power everlasting, which cannot be destroyed, because they are a part of himself, as we can see by the illus-

tration, "bone of my bone and flesh of my flesh."

We see the most sacred likeness of God in the fact that man shall leave his father and mother and cleave unto his wife. So it is written. "Thou shalt have no other God before me, for I am a jealous God, visiting the iniquity of the fathers from the fourth even unto the tenth generation." But, in a wonderful way it is said that all is but as yesterday unto him, as to all suffering and dying, during the three-score-years-and-ten, as the allotted period we are to stay here on this earth, in the visible body is not even as one step in the march through eternity.

Therefore, our earth-life and its sufferings, when compared with the joys of eternity, is not even as one day; and with all the sorrows and tribulations, the sufferings and the rough places encountered in this life, by the faithful and the true, who are fighting the battles of God and truth as against Lucifer and his fallen angels are with God and our departed friends, and all those who have agreed to come here and dwell, and those who

have, as yet, not been permitted, or that have not as yet reached their turn; for they look down upon us in this moment of life, as we look upon some great panorama, or painting of a struggle with some person, or nation for supremacy in worldly contests, or conflicts. It does not worry loved ones, who have gone before, and who see us in our struggles, because, after passing the shadow of death, as it is termed, into that state, as it is written, all will have become God-like.

See the blessed Jesus standing before that throne, and all those upon the right hand of that throne of glory! This was millions of years ago when all was happiness and joy in heaven; and they all with one accord, even though knowing that Satan was abroad in the land, and would be going up and down continuously, seeking whom he might devour, and thus be carrying on the war on earth that was started centuries and ages ago in heaven;—even with this knowledge, they agreed to come to earth at God's command, as they have come, and are still com-

ing, to carry out the great enterprise of creation.

Why is this great command still in process of being obeyed? Because Jesus said to the Father that as sin had entered into life, he, at a time appointed by the Father would come to earth, without the instrumentality of natural process, and into the flesh, through the immaculate conception of the Mother woman. And now we have this wonderful story of the first coming of Christ in the flesh.

The decrees concerning the creation of the earth and man had become the fixed law of high heaven, and, therefore, could not be changed. Then the trumpets were sounded a second time, and immediately there was a wonderful gathering together of heavenly hosts to the extent that all the heavenly spirits from all the great four quarters of the heavenly spaces were now assembled round the great white throne of purity, singing Glory to God and praising him for all conditions in which they were to have and share. All earth temples or bodies were to be formed

by God, Himself, and as formed, a spirit power was to descend and take possession of each in turn.

Hence it is written that Adam, the first man, was made of the dust of the earth and placed in a beautiful garden called Eden. God, Himself, looked upon this form, or man, and pronounced it good. It was pure and clean and considered a fit dwelling place for a spirit power. The Creator decided that it would not be good to awaken the man into conscious life, in loneliness, and so he created woman, as is explained on another page. In this way the male and female conditions of man became established, so that later it would become known as to the true significance of the man and the woman. That knowledge is being disseminated in our day.

CHAPTER IV.

BATTLE AGAINST SATAN ON EARTH

(Original Transcription)

BUT GIVE attention! The rebellion of Lucifer created a division in heaven. A war in heaven followed. Lucifer and his host on the left of the throne were cast out. Jesus and the obedient host on the right of the throne assumed the task of the creation which Lucifer refused, and the Father accepted the service of the Only Son, and that of the great archangel, Michael, and in due course the war against sin was transferred to the earth. Lucifer and his followers had finally decided that they did not wish to become, and would not become, a part of the new creation. They decided to remain in the spirit state.

Lucifer declared that his brother and sister spirits on the right of the throne, if they desired, might take up their abode in the

earthly tabernacles and reign therein supreme, taking their own way, and living as they pleased, setting up earth kingdoms, and ruling themselves by any system of laws they might see fit to promulgate, but as for them, they were decided to remain in their then present state.

Thus a division took place in heaven, and the rebellious hosts arrayed themselves under the leadership of Lucifer. It is written that no power existed in heaven that could prevent this disobedience. Indeed, we find Lucifer had the power to dictate to the throne what his mission should be, although he knew that the commandment had been signed and sealed, as it were, on the heavenly throne.

The great work of the creation of Earth and Man went forward under the leadership of Jesus, and the great archangel, Michael, and thus the earth was finished, and earthly tabernacles were formed for the in-dwelling of the obedient spirits. As already noted, the first pair were placed in the beautiful

Garden of Eden. There this pair was tempted by Satan and fell victims to sin.

Thus the war begun in heaven was transferred to the earth, and at the proper time, appointed by the Father, Jesus came to earth taking on a fleshy body, and laid the foundation for rescuing from the power of Satan all the spirits that had come to earth to dwell, and all of those that were yet to come.

How did we become possessed of our Bible? How do we know that it is the Word of God? How do we know from whence we really originated, or whence we go, when we cease to live on this planet? And then, again, if God, our Creator, was so powerful and wise, and so merciful, and we are his children, or creatures, why all this sin and suffering on this earth?

I was taught by my good Sabbath School teacher that God knew everything, even before he called this great world into existence. If so, why were the ten commandments written? Now, right here let us look at a few

human illustrations. I met at one time quite a learned man, and during our conversation we drifted into the question of right and wrong, and my friend insisted that there was no wrong; that all was truly good, and just as God intended that it should be; and that it was only the difference of opinion or viewpoint, in the way, when he and I looked at things, respectively, as we saw them to exist.

I then said to him: "In accordance with your views our lawmakers and rulers who license the dram shop to sell liquor, or rum, to your own boy, until he reaches a state in which he has no control of his faculties, and then stabs or shoots down, while in that state, a comrade, you would call these terrible things good. The victim may be your only son, and you may love him above all things on earth!"

Now, again to more perfectly get this picture before our minds, so that you will be able, not only to see the great power of right and wrong, and the awfulness of wrong, and that it is our duty to exercise body and mind to blot it from our life, let me go on.

Now, the son is mine. My neighbor has a beautiful daughter; and my son and this daughter have been raised together; and in all the social gatherings and functions of the neighborhood, we become practically as one family. We have our social entertainments and wine is served. We sit there and look on as these two ideal young people sip wine together. You say, there surely is no wrong in this. See how they are enjoying themselves, thoughtless of the real dangers. We console ourselves, in part, from the fact that they are but children, and that, perhaps, they may, in time, become as one, become man and wife—for they already are innocent lovers.

Alas! Before we are aware of it they both have become tipplers, slaves to the awful wine cup. They have fallen by the wayside. Thus, thoughts and hopes of great happiness are shattered, and two homes are doomed to endure lasting sadness and sorrow, Home ties and friendships are broken! O, friends, look at the picture! Do you think this great and merciful God ever intended such misery

and suffering should come to these two families?

Now, I am going to give you a few illustrations on the other side, and I wish you to watch very closely, as our peopled earth is in a terrible state of wrong, today. We must get ready and fight these conditions to destruction, else, as a flood will come down the vengeance of Almighty God, and this beautiful world of ours will be wiped out with fire.

As it is written, if it were possible, Satan would deceive the very elect, but we are to thank God that such is not possible. And now the great problem of why it comes to pass that we have all this sin and suffering in this beautiful world confronts us. Behold, in his likeness he made man, male and female, and commanded them to go forth and beautify and replenish the earth.

Now Satan is waging his war on earth, and vast numbers of God's children are being deceived by him. It is not forgotten that Jesus, in addressing the Father before the throne in high heaven when Lucifer rebelled, that he said:

"Father, in that sin has now entered our midst, at a time appointed by Thee, I will go to earth without taking up the natural conditions, and become man through the immaculate conception, and an example for all thy children to live by, and I will fight Satan in the flesh, as he is compelled to enter the flesh, by his evil spirit, to fight us; and I will show and teach thy children in the flesh how they can overcome Satan and his fallen angels and live righteous lives, and I will show them how they can keep their earthly tabernacles garnished, pure and clean; and that it is possible to resist all manner of temptations; and I will assist them to that end. Hence, Satan will seek to destroy me by getting all the followers he has won in the earth-life to condemn me to death."

So the Father said: "My Son, let it be so, and all will be well with thee." At this time there was great rejoicing among the obedient spirits on the right of the throne, as Jesus was then chosen leader of the mighty battles that should be fought on the earth throughout all time.

The story of this awful drama, and the crucifixion, were repeated time and again before the throne of heaven, of the suffering upon the cross; and to these, God, the Father said that the great indelible impression that this would leave on the minds of all would ultimately lead them back, in love and pity, to remember that state of purity in which they all existed before yielding to Satan's temptation; but at the journey's end at three-score-years-and-ten, they would all go with Jesus where they would remain for a time and half a time in Paradise, waiting for the great resurrection morning to appear, when they would all be gathered together again before God and his throne, back into that everlasting home of love and purity, with Jesus as their King.

The battles of life against sin having been fought and won, and the command heard to enter "with me" into Paradise, prepared before the foundation of the world for Christ and his angels, the restoration will be complete.

Because Lucifer sinned in heaven and

fought against the throne, it was necessary for the planning of the beautiful Garden of Eden in which the first man and woman were to appear. This Garden was planted and arranged by God, himself; and everything good was placed in it, as also that which was best suited to man, to satisfy him. In this illustration there was the tree of life and the tree of the knowledge of good and evil, so that the man and the woman should have it uppermost in their minds always, that they should obey and keep on their guard lest the evil one should come in and deceive them; and so that if they, clothed in their own free will, should fall, they would have a warning not to destroy themselves, and attempt thereby to step back again into the spirit state, lest in their weakened condition they would be lost. So when Eve listened to the beast, and Adam listened to Eve, and they both sinned as did Lucifer in high heaven, then the angel came and led them from that beautiful garden, and, henceforth, they were compelled to plant their own garden, and wait for the harvest until plants grew by the toil

of their own hands. Thus, the trials and tribulations of this life were ushered in because of disobedience.

God had told Adam and Eve before they left heaven all about their dangers; and they had been in heaven all through the rebellion of Lucifer; and they knew that he and his angels had been cast into outer space, and that for disobedience. They knew that Satan was at liberty through his mighty powers to tempt them, and then to enter into them, if the spirit that had taken possession of them was not constantly kept on its guard. So Christ's mission to this earth to go through awful sufferings to show mankind they could live righteously, if they would only resist Satan to the defeat of all his deceit and power.

When the great work of placing a spirit in possession of Adam, who had been proposed for this dwelling place, there had been no sin on the earth. When Adam was made ready for a dwelling place for the first spirit that said, "Here am I. Send me. I am ready to go," this spirit was accepted, and Adam became a living soul.

CHAPTER V.

PEOPLING THE EARTH—SIN

(From Original Transcription)

WE HAVE seen from the foregoing how the earth was called into existence and how it began to be peopled. The circumstances attending this first installment of the creation provide us with a mighty drama. In the first place there was a division in heaven over the proposition to enter upon the great creative scheme; and by Lucifer's rebellion sin came into life. Then the garden is prepared and the first pair placed therein.

The war of sin then passed from heaven to the earth, and this first pair, Adam and Eve, became victims to the sin of disobedience. The spirits who came to the earth had petitioned that they be allowed to dwell in earthly bodies made of the atoms to be formed and established as the constituents of the earth, and in the likeness of the creator

himself. So it was decreed that out of the constituents of the gases an earth substance should be formed. Hence, it is plain that we were not the first dwellers in planet life, and that all solid and fixed planets have been inhabited with forms of life similar to those existing on the earth now, or that they will be so inhabited in the future.

The desires of the spirit powers as set forth in the petition for this creation were many, but the main ones were like unto these; all were to go to the different planets as their turns came and to dwell in earthly bodies for a fixed time, as already stated, but each one on taking possession of a body was to leave behind its heavenly personality, to the degree, at least, that it should become a free moral agent on being embodied in flesh and blood, to the exclusion, in consciousness, of its former or future states, so as not to have a longing to return, but go on down through earth existences, forming governments, just a little lower than the angels of high heaven, and under the heavenly kingdom and to the extent that it could do exactly as it pleased

without any hindrances; each one with full power to act for himself or herself, in all matters pertaining to earth life.

This earth was to be a most beautiful abiding place for the soul and body that were to be united in the creation. Everything good and lovely that could be thought of was to be supplied for the comfort and happiness of the tabernacle. The man and woman formed in the image of their maker, God, King of the heavenly home, or Kingdom of Eternity, for whom there never had been a beginning and never would be an end, the God who had created all the spirit powers that existed, out of and through his power over nature, by uniting the etheric and nitratic elements of space, positive and negative, male and female. Look into the mirror, dear reader, and behold thyself, the image and likeness of this Father God.

You are placed here only a little lower than the angels with all power to do as you choose, and endowed with intelligence that will guide you safely through life's journey.

Hark! The trumpet bearers are commanded to sound their trumpets, and the spirit powers have assembled and gathered round the great throne of purity and heavenly love. The commandment had long since gone forth that earthy tabernacles should be provided on earth, suitable temples for spirits to dwell in. Now, the declaration was to be signed, sealed and promulgated. A beautiful garden, as stated, had been prepared, and a form in the likeness of God himself had been placed therein. And thus the peopling of the earth was begun.

And now our vision presents to us a picture of a garden of luxuriant fruitage, a noble young man and a beautiful young woman, who became father Adam and mother Eve. It gives us a clear outline of these primeval lovers, the first pair in wedlock of which we have a record. It also lays open to vision a most attractive home and a transcendentally beautiful garden which were the heritage of this interesting pair. Thus, upon their arrival upon this fair earth, they found everything needful for happiness and delight,

at their hands. Indeed, everything that could minister to their good was, by the Creator, presented to them. The garden was filled with beautiful trees, flowers and fruits of every description. In the midst of it all, rose in attractive form, the Tree of Life, and the Tree of Knowledge of Good and Evil.

The Creator, I say, placed them in this transporting home-garden, and gave them all these wonderful bounties. How merciful and loving must this God have been to thus provide for his creatures!

Now, reflect! Contemplate! From whence cometh this God, with wonderful power and amazing love? Out of the immensity of living space created he this primeval pair, male and female; as, also, created he all living; and he looked upon his infinite work and pronounced it good! And he left this beautiful man and woman in this love-inspiring garden, endowed with power and dominion over it.

But he commanded them not to touch, nor to eat of the fruit of the Tree of Knowledge of good and evil, under the penalty that in

the day they should eat thereof, they would surely die.

Now, mark! Must there not have been some great, far-reaching reason for issuing such a commandment to this wonderful pair? God, a Creator possessing, or being the embodiment of all power; and of whom it is written that he knew and knows all things—is and was the beginning and ending of all things—merciful, loving and kind, a God of love and perfection, to the degree that he placed man and woman on this earth, and gave them full power and dominion over the whole earth, to do precisely as they pleased. In this situation they could do as they might choose, because they were created free moral agents. Hence, the tree of life and the tree of knowledge of good and evil were placed before them in this beautiful garden; and, hence, the commandment!

But let me show you a picture! Have you ever carefully read that book we call our bible, or the Word of God? If so, have you stopped to consider well, the conditions under which it is written; and that this book

has been handed down to us by absolute inspiration? What think you? Was it written by man alone, or has it come down to us by the same hand that created all of us? If, by a merciful God, who knew all things, then, why all this darkness, this sin, this sorrow, and this awful cry, "Am I my brother's keeper?"

Behold the picture as I place it upon the canvas of your minds. I seek to place it there so fast and immovable that it will be impossible for others to displace it. Yea, I wish to make the impression so deep, that all the powers of evil cannot prevail against you, or turn you away from the truth.

Look back through the great space of time, millions of years backwards, into eternity! We read of the great distance of the sun and the moon from this earth, millions of miles away from us. We hear and read of great lights passing through the heavens, which, according to our astronomers, have been hundreds of millions of miles in their travels. Think of it! No beginning, no ending to this wondreful immensity of space

—eternity. Behold when you look up of nights into this immensity, at the hundreds and hundreds of sparkling bright lights, concerning which our astronomers tell us they are stars in the heavens, millions and millions of miles away. We cannot doubt them because they have the great telescope, and other unerring instruments that measure these distances, so that the experienced calculator can figure out to a nicety any one of these distances; then look at me standing here before you, and ask yourself, if all these wonders came into existence by chance.

No, kind friends, they were all called into existence by this wonderful God—this God of Nature. Then, if there is a God there must be a devil, for let me assure you here and now, that the tree of life, and the tree of knowledge of good and evil, never would have been planted in that beautiful Garden of Eden, and I would not be telling you of that God and that devil, if this were not the truth.

And now, as I lay bare to you, or further unfold the canvas upon which the picture is

painted, I wish you, irrespective of sect, church or creed, to allow your minds to follow me, without prejudice, because what I am about to reveal comes from omnipotent power. It is not here delivered for argument, because you will see, if you give me your undivided attention, that what I state is fact and cannot be denied.

Behold the lightnings as they flash across the sky! Hark to the mighty thunder's peal! One you see; the other you hear; and when the wind blows and the rain comes down in torrents, you easily may imagine that the very elements are at war. Here you have no doubts but that a storm is passing. I stand here before you and stretch forth my hands. I move. I talk. You know these things to be the facts, but no one knows how or from whence we move and have our being.

Neither can you, for a certainty, tell from whence cometh the powers that shake the very heavens, or that illuminate them by the stars and moon at night. It surely is not the work of nature alone. It all comes of something far mightier than a combination

of elements. So, as you behold these countless stars, I am to show you a mighty God of Nature. Look at Him! I, it is written, am in his likeness! As the stars shined, so he shined forth upon his great throne millions of years ago, a throne of purity so pure that not even a thought of impurity could come nigh into it.

And now let me say, quoting my own words, "Why all this darkness, this sorrow?" The answer, as will be seen is found only in the awfulness of sin. The people of this world have not yet awakened to a full understanding of the awfulness of sin. When they do so, they will know the cause of suffering, and the cure for it.

Here ends the original transcript.

CHAPTER VI.

AWFULNESS OF SIN

FROM THIS point to the close of this small effort, the revelation committed to me is transcribed into modern terms, a terminology more easily understood and yet much that follows will tax the thought-powers of the reader. It is not in the "new" but the higher thought, and assuredly is a closer approach to the truth than is the case with the best of the modern cults, or the ancient occults.

The awfulness of sin can be understood only by a true understanding of what terrible disorganization and desolation it has brought to our world and mankind. How unfortunate it has been, and still is that our learning has been so zealously employed in making light of sin. The genius of this learning has been harnessed in a service that seeks to demonstrate the nothingness of sin.

This in itself would seem to partake of the "unpardonable sin." So-called religion possesses itself of a new and stronger grip on humans, when it teaches that there is no sin,—that it is unreal, or a false doctrine of the old religion, and that its existence should be denied.

But look how we have become "scattered abroad, without a shepherd," by it. It is parent to every form of disease and sickness; every wrongful marriage and every afflicting divorce, and all the suicides of history. It has given us rum, vice, poverty and crime. It has reduced man's work, which should be a source of joy, to miserable servitude and slavery. It has given to mankind capital and labor, the first a false power, the last, its product. It has given us almshouses, asylums, prisons and the gallows. It has covered and permeated the earth with discord, conflict and catastrophe. It has invaded human society and corrupted its activities. It has filled human mental states with disease, until the expressions of these, in actions, have become surfeited with evil. It has so

separated us from each other, that it is well nigh impossible for the man to find his true mate. It has destroyed brotherhood and true fellowship, and turned co-operation into oppression. It has brought to the human family all its woes, sorrows, privations, afflictions, calamities, wars, and has turned man against man, until the earth is filled with wickedness and death.

In short, sin is our only enemy. It has blinded man until he cannot find his own property in the world, and this has led him to commit the other sin of possessing himself of the property which rightfully belongs to others. It has further blinded his natural vision, until he cannot see the grand old earth, in it reality. Sin has covered man's vision until he cannot behold a single reality of the physical universe. In this blindness, his vision is crooked and he can see only that which is in discord, and this discord always is within him and in the fact of evil.

Sin has commercialized society and its activities, until churches, institutions of learning, charities and welfare organizations, and

the professions are turned into clearing houses, one and all, for commercial gain. The almighty dollar has become the great object of worship for a vast majority; and our church goers, possibly, for the greater part, attend these important places out of recognition of God, and for the purpose of holding to an empty respectability.

Merchandising has become theft, and the price fixers of our country's Wall streets, small and great, gloat over their wickedly gotten gains, while the homes of the land, which they are pinching and impoverishing are made desolate with the cries of starving mothers, infants and children.

One of the modern forms of sin, which my vision commands me to expose is that new propaganda of "birth regulation," which goes to the awful extreme of teaching and training women in methods for avoiding the glory and honor of motherhood. When disease and other disqualifications prevail, wedlock should be prevented, until such effects of sin are removed, but when this new cult seeks to prevent God's spirit-children from coming

into the flesh, so as to obtain imperishable bodies, sin is reaching a climax, in the name of modern science that calls for terrible punishment.

Another of these forms is the deception of the strong and enlightened practiced against the weak and dependent, in methods calculated to hold the latter in the bondage of servitude. Industrial economy is reeking with sin. The earth contains enough, and an abundance, for each and all, but its riches are "cornered" by delaying developments, and defeating the natural rights of industry. Sin is rolling over our world and covering the human race with awful conditions; and the end is not yet.

Wars and conflicts cover the earth, and the people cry for peace. I warn my country that it never can have sin and peace at the same time. They cannot dwell together. Put away sin, and peace, with happines, will come in great showers of blessing. Until this is done, the race will continue to harvest according to the seed it sows; and I am instructed of my vision to declare that a flood-

tide of one of these awful harvests of sin, very close to our doors, will consume a great portion of our world and our race, unless there is quick turning from existing wicked practices.

Yes, dear reader, it is quite easy to see the goodness of our Creator through the overshadowing clouds of suffering in our world, when a realization of the awfulness of sin is brought home to an intelligent consciousness. But the enormity of the sin of disobedience towards the Creator is seen to the strongest advantage in the view that brings to light the wonderful blessings which God had provided for man, and placed at his disposal, at the very time when he turned his back upon overflowing goodness. The splendor and glory of our world home, in its first estate, and the nobleness, grandeur and beauty of the new and everlasting bodies which God had provided for his children on the earth, together with all needful bounties for the happiness of planetary life, leave the understanding no room to conceive why they should practically begin this new life by a

most flagrant act of disobedience and ingratitude, towards the hand from which their innumerable blessings and bounties freely flowed. This was their awful sin, and it still remains the problem of the ages.

They escaped the tempter of the first sin committed in high heaven, by refusing to join Lucifer in his rebellion; and they sealed their fond obedience to their Great Creator, while yet in the status of spirit powers, or forms of life, by agreeing to come, and by coming, to earth to put on, and wear these new, spiritual bodies of everlasting glory and surpassing beauty. But as soon as they entered upon their new situation, and while yet drinking in the inspirational glory of their wonderful prospects, they fell victims to the evil designs of Lucifer, who approached them in his spirit form, employing all the cunning and skill of a fallen archangel. In the midst of glory and bounty, having escaped participation in the First Sin, they, in an hour of mysterious beguilement, committed the Second Sin of Disobedience which found its way into life on the earth.

This second sin, called in our creeds, the "original sin," passed, with its penalty of death—the death of a sin disorganized body —upon, and became the terrible heritage of, all of God's earthly children. Now, in order to see what the immediate consequences of this sin were, I here reproduce the most wonderful part of my vision.

CHAPTER VII.

PORTAL TO HUMAN CONDITIONS

IN ORDER that the reader may more fully understand what sin has wrought to our earth and to mankind, it is expedient to elaborate the physical and mental conditions of both, as they came from the hand of the Creator, or as they existed in what I shall call the Edenic state. In that state the earth was perfect, harmonious, in celestial glory. It was in the constitution of living, thinking, knowing atomic forces, each discreted, or in distinctive tone coloration, or character, the whole in a great mass form of social organization, and in the apperception of harmony. It was the world-home of God's children. In a grand sense, it was composed of the light, and was capable of developing and supplying such bounties and uses as were needful for the happiness of its inhabitants.

The new bodies which adorned the new comers to this earth-home were composed of

the same living, knowing stuff; and these bodies were clothed upon the spirit forms, or souls of these children, with which they were in natural affinity, in such a way, and in such creative skill, that this duality became a unity, or one distinctly. In the highest sense these primeval people were spiritual beings, living in a celestial home-world. They were not bound, or chained to the earth, by gravitation, or any other force, but of their own volition, were capable of rising and going to and fro anywhere within their spheres of the etheric spaces. The vertical force was not then, as now, in sympathy with burdens and heaviness. In the period of which I am speaking, light was light, not darkness, and lightness, not weight.

Now, when the primeval pair, Adam and Eve, committed the awful sin of disobedience, they expelled themselves from this Edenic state, and had imposed upon them and their descendants, not only the penalty of death, but the necessity of work, or industry, in the "sweat of the face," in order that, by good deeds, performed in right pur-

poses, they and their descendants should, through the application of the Christ plan, be able to rebuild their sin destroyed bodies, and regain their lost estate. As they went forth in the moral darkness which their avoidable sin of disobedience created, they caught the whisper of the promise, which later resolved itself to the New Covenant; and it was, for a long period, the only ray of light for their guidance.

Turning from that age and its awful catastrophe, to the present time, we can see, in present conditions, what measure of progress the race of man has made to overcome sin and its terrible effects. We now are making light of sin, and endeavoring, by mental processes, to escape its fury, on the one hand, while on the other and everywhere, an awful world war is raging, prematurely claiming millions and millions of humans for desolate graves, and spreading fear, calamity, suicide and death throughout all lands. Comparatively speaking we are making but little progress, but, nevertheless we are achieving some headway. In many respects, human

conditions are improving; in others they appear to be growing worse. The pilgrimage from "Man's first disobedience and the fruit of that forbidden tree, whose mortal taste brought death into the world, and all our woes," is proving a long, afflicting one, but, for a renewal of our hopes, and a strengthening of our faith, we turn to Calvary and the cross, and behold the precious blood with which the New Covenant is sealed, and take new courage.

I can see that mankind is yet to be awakened to the awfulness of sin. This awakening is as much, if not more, needed by our preachers and teachers, as by those who have wholly forgotten God. We should no longer seek to convert the heathen, in the cause of trade and commerce, but rather should we realize our own nakedness. It is not that this awakening of itself can save the people, but that it will uncover the terrible forms of sin which are hiding in high places.

Our civilization is reeking with sin, and is commercialized in the cause of mammon, until red-handed oppression, towards the weak

and dependent classes, cries to heaven for vengeance.

There is, proportionately speaking, too much defective thinking and talking and teaching, and far too little action. Men and women must work out the problems of this errorized, or humanized state of life, which began at Eden's Gate, and will continue until sin has been vanquished. Thinking and teaching are good in their places, but until right thought forces are transformed into good deeds, in actual conduct, this good thinking will remain less than half done work.

It has been revealed to me that our people —men and women—may rapidly overcome sin, and its effects of poverty and want, by a more intelligent application of industry. As I have shown you, the earth contains all needed supplies, just as industry and skill constitute the all of instrumentality for the rescue and appropriation of these bounties. Now, from what has been said, it probably is seen that we are, or are rapidly becoming, in consciousness, human industrial institutions. Our bodies are constructed on the natural

force and motion plan of organization, and, therefore, are, of themselves small industrial systems. These bodily systems, being of a mental nature, grow, develop and become trained by the pursuit of rightly directed industry. This is of the greatest importance. The people do not generally understand this truth.

Now, as this development goes forward, man is levitated, enlightened, throws off burdens, dispels darkness of a mental kind, is released from the bondage of fear, poverty and want, is improved in health, harmony and general strength. He passes from a weakling to a status of power. By rightly directed industry he rises out of temptation and sin, and moves forward to occupy higher moral ground. But industry, to accomplish these good ends, must be carried on for self as well as for others. It will not do to practice industry for the improvement of the personality alone, while others carry off its fruitage. The bounties created by industry belong to the worker as well as the good results to the body, or the personality.

In a full appreciation of the educational effects of applied industry and skill, I have long been a faithful worker on mechanical, chemical, metallurgical and scientific lines, and I have wrought out many valuable inventions. These all have to do, one way or another, with the work of appropriating the treasures of the earth. I have become sufficiently acquainted with the atomic forces, or constituents of the earth and its atmosphere, to talk to them, or commune with them. I have trained them to obey my command. I love them and they love me. My industrial side always has been inclined to get close to Mother Earth. She is the keeper of all the riches we seek. She possesses what is better than money. Her chemical processes constitute an industry which is resolved to continuous lessons in truth and righteousness, and I have appropriated them all.

From this training I am moved to found a school of educational industry — not so much of industrial education. That is good in its place. But I find more power in the lessons that right industry teaches, than in

those which train me to perform industrial tasks. This kind of education has given to me a clear vision—a true understanding of the atomic constitution of the earth, and the body—the real body of man. I desire, therefore, to instruct the reader as to these things, and then, later, to work in closer relations with all who read these pages, in a comprehensive plan for the establishment of a great **school of practice** in actual, educational industry, for the objects and purposes of acquiring an independence in earthly riches, in the becoming by overcoming sin, and destroying error and wrong in the world. To this end the reader's careful attention is directed to the following synthesis of the revelation that has come to me concerning the constitution of the earth and the personality of man. This will give us a better knowledge of the physical creation and the human state of life, not only because it will further elaborate our primeval state, but the conditions, or states of what we call human life.

CHAPTER VIII.

RE-CREATING THE BODY

READERS should hold in constant mental vision the dual fact that while those spirit forms which volunteered to come to this earth to dwell in physical bodies, at the heavenly event of Lucifer's rebellion, cannot be lost, even ultimately, with the possible exception of Judas, as to the first harvest of the redeemed, they cannot be saved, even through the mission of the Christ, **in their sins!** This salvation will be delayed, with much suffering, until the elect here referred to—the elect according to an explanation in an early chapter of this effort—forsake and turn away from their sins. They still possess the power of choice, still may exercise their powers of free moral agency, and until this is heartily done in acceptance of salvation, by the life, crucifixion, resurrection, ascension and mediation of Jesus, they can-

not be numbered among the redeemed. The test of their compliance with this fixed decree is contained in the scripture, "By their fruits ye shall know them."

In addition to this there is the test of regeneration. All those who passed under the penalty of the Edenic sin, and thereby lost a consciousness of their spiritual bodies, must, by new embodiments of good deeds, reconstruct their forfeited, or lost bodies, bit by bit—atom by atom—so to speak, before their restoration will be complete. They will be given ample time and full opportunity for this work. This may appear very severe, coming as it does from a God of Love, but it is the measure—the just measure—of the awfulness of sin. This latter lesson is as important for them to learn, as that other, teaching us of the amazing sacrifice of God's only Son, which made this method of redemption and conciliation possible.

These data of truth constitute, in part, my revelation of truth, which came to me in unmistakable terms, when I lay helpless and sentiently unconscious, as the result of the

terrible accident resulting from, as I believe, a designed explosion of gas in Indianapolis, aimed to destroy my physical life, because I had discovered the means and methods for making high grade gas at a mere nominal cost. This revelation explains in what methods the restoration—the restoration in consciousness—of God's children to Edenic conditions is to be accomplished. It is in a plan equal to saying that the work of creation, by which the Edenic Earth and the spiritual bodies of God's children, which, in purity, first lived on the earth, is all to be done over again. This is to be achieved by the Master, through the volitive instrumentality of his followers, so that man, in a wonderful sense, while he was the responsible author of his own ruin, becomes the willing agency, under divine wisdom, of his own regeneration and restoration.

This method of re-creation, which is the essence of the regeneration—the resurrection of the understanding—here spoken of is best understood by a true account of the original physical creation. Hence, I say that

a convenient key to the great purposes and wonderful processes of the physical creation, including that of everliving spiritual bodies for God's spirit-creatures is revealed in an understanding of the latest and most real atomic conception, partly elaborated by Aristotle, and his philosophical successors. There are the old, the modern and the new atomic theories. The first rose from the intuitional vision of the ancient philosophers; the second is the creation of modern science, and, therefore, is the product of the trained sensibilities; the last is the first harvest of the new intuition, which is taking the husks off the kernels of modern science, and uncovering its true significance.

The first gave us atoms, or particles, or items, or reflexes of mind, or life, but did not venture, to any great extent, upon an explanation of the nature, or character of these units; the second gives us inorganic, or dead particles of what is called matter; the third is giving us discreted atoms of natural force, with their creative motions, including a realm of movability, or change, in the status

of an expression, or reflection of immovability, or the changeless. These new units, so to speak, are found to be knowing, and in the nature of life, partaking of the status of their source.

Of course, this classification is for convenience only, since all three are one and the same, and are here employed to represent three different states of understanding, the last being the highest and most illuminated.

It should be noted here that these natural force and motion atoms, or units, even when in mass bodies, are invisible to physical sight, except as to their effects, even as great natural world forces are invisible to the same method of apprehension, save as to their effects. Now, it is of these life units, that our planet, and the original body of man were composed. Hence, the earth and the man, which we see and behold with the eyes, today, are in the effects of sin, respectively. This is fundamentally important.

Of course we do not, in our present state, behold with the eyes, either the real earth, or the real personality of man, except as it is

expressed in the poise and actions of the latter, but we are rising to a plain view of the reality of both, in a vision of consciousness properly called a true understanding. We must behold a fact, or thing, by the vision of understanding, before we can know of its reality, or unreality. We appropriate knowledge—knowledge of truth—through understanding, which itself, is the light of life. It is only by the truth that we can know any part of the truth. Strictly speaking, what we call human knowledge, at best, is a relative condition.

From the foregoing observations it is seen that the constitution of the real body—the physically invisible body—of the real man, as also of the earth, is in the status of an industrial system, a system, or organization of forces in motion, embracing an almost infinite variety of magnitudes, each in an orbit and rate of vibration—life—peculiar to its status, and the whole in a mutually dependent motion, expressive of its distinctive sociological compact. This organization of forces is in the apperception of a high degree

of harmony, but is subject to the purpose, or motive—the choice—of its mental and emotional functions.

The creator of this wonderful embodiment —the temple or mansion of a spirit form of life—having in view the needs of this physical creation, from the viewpoint of its force and motion, or industrial nature, projected or arranged, in order, a system, or plan of vocations, trades, callings and pursuits, for the development of the riches, or resources of the earth, necessary to the supply of needful temporal bounties, thus making it incumbent upon these personalities to pursue these industries, in the pursuit of which their energies would be employed in such a way as to work out their transformation, training and development.

In another way, and in mutual dependence with this personality, the earth and its heavens, being, in like manner, but on a lower plane, in the status of force and motion industrial systems are carrying on like activities, both by their units and their organizations.

Now, we can behold physical reflections of these activities of man and his world, with the eyes, but the real processes going on, as stated, we do not physically see. These we can apprehend only by the vision of understanding. Just as those appearances which we apprehend by physical sight are but expressions, or reflexes of real, but unseen processes, hidden from this vision, so, in the same fact, we can see that our visible activities are not what we really are doing, but in some wonderful way, in the effects of what we really are doing.

The latter is in the sublime industry of rebuilding, or restoring a consciousness of the imperishable bodies of God's children, a work in which these rising children are the chief instrumentalities, in the hands and under the matchless skill of the Creator.

Thought should not here proceed further without this guide: It is noted that human personalities, or their real bodies are composed of unit, natural forces, and that these are life forces, possessing reflex intelligence. Now, by mental and physical industry, car-

ried on, as stated, these unit forces are transformed from discreted forces to distinctive actions. These forces already are in the real body. The actions, or deeds to which they are resolved, as stated, also are brought forth in the body. They are the "deeds done in the body."

Now, when these are good deeds, actions impelled by true value purposes, or a right motive, like the forces from which they flow, they are immortal, ever-living. Thus, the real body, now in course of construction, is an immortal body—a heavenly body—the body of the resurrection of the understanding.

When the new, real body of man is revealed it will be, in the highest sense, a "book or remembrance," because it will be an embodiment of the good deeds done in the body. The evil deeds will long ago have destroyed themselves, with much suffering to the sentient consciousness.

Thus, it is seen, in what wonderful way, the restoration from sin and its effects is being wrought. This is a true interpreta-

tion of the Christ plan of salvation. It comprehends the complete destruction of sin, or the effects of the awful disobedience in the Garden, and the reconstruction, or re-creation, of the spiritual bodies with which men and women were endowed at the beginning of personal life on the earth. It must be seen that the physical creation, as to its original purpose, aimed at the goal of creating distinctive personalities, or individualities, in the constitution of a spirit soul, and a spiritual body, with the infinite mind, or divine, creative agency, to serve in unbroken continuity, as the third and supreme element. It also is to be seen that neither the rebellion of Lucifer in heaven, nor the disobedience of the Garden were able, or will be able to defeat the divine purpose of this new creation.

God's word—creative word—cannot return unto him void. The supreme creator knew all things from the beginning, and, as later will be seen, he not only destroys evil, but overrules it in such skill, wisdom and power, that the overcoming of it constitutes a series of stepping-stones upon which his

creatures mount the summit of the restoration from sin and its terrible effects.

These data go to some important lengths in explaining the purpose and processes of the physical creation, but this part of the wonderful story is but begun.

We may turn now to realize, to some extent, the nature of these atomic forces. In this effort a resort to partial metaphor becomes necessary. I now call to the attention of consciousness the wonderful fact of the universal mind, the every-where present intelligence of infinitude. This is the only truly solid substance, because it upholds, sustains and controls all things. It is the creative source of all things. It supports, impels and guides our planet and all the other heavenly bodies.

Continuing in partial metaphor, we conceive that this mind thinks, and expresses thought. In the same concept we can see that this mind is an expressor, and that the physical universe is in the nature of its expression. Now, all power—all natural force —proceeds from this infinite intelligence.

Can we not, therefore, see that the atoms of natural force composing the earth, the heavens and man are in the nature of the thought or ideas expressed by the one and only mind?

Thus, we have resolved the real atom to a thought, and any number of them convenient to form a compound, to an idea; and in this vision, aided by other observations in this chapter, we can understand how it is that the worlds were made by words, since words express thoughts and ideas.

These concepts bring the stuff from which the earth, the heavens and man are composed very close together. They show us in what source all the real entities, or things of the physical universe are alive and knowing—in the nature of reflex intelligence.

What we call physical, or human is a state or condition of life, and that state, whatever it may be, exists wholly, as to human understanding, in whatever nature the vision of human consciousness, which is in the fact of that understanding, sees it to be—perceives or conceives it to be.

In this connection note must be made of the difference between the changeless and the ever changing, between immovability and movability. The universal mind is changeless. Its expressions are in potentiality—ever changing, growing, developing.

There also is a difference between mind and mentality. Mind is intelligence—substance—life. Mentality is in the nature of an expression—an expressed image of its expressor. That which proceeds from mind is mental. In this true sense the physical universe and man are mental. Man, apart from spirit, that is to say, his physical embodiment—his real body— is mental, composed of mental stuff.

The, so called, visible, or material body of man is no part of the man. It is not real. Its existence has no other status than that created by his growing, developing, mental states, and by the error which is entertained by those states. The whole of the real man, apart from his spirit entity, is mental; and this applies to his real body and every part of it. Indeed, the idea that man is in the

constitution of body, mind and soul is true only when this body is understood to include his mentality, and all of it; when this mind is apprehended as the universal mind, or everywhere present intelligence, which is the rightful mind of man; and when this soul is regarded as the spirit power, or spirit form, for which the whole mental-physical universe is now, under divine direction, spinning and weaving an imperishable body.

This mental embodiment, or body, when it has become divested of all error and evil, and when the consciousness of its mental states becomes harmonious, so that it will enjoy a true understanding, or clear vision of truth, will be revealed to this vision as the scriptural, spiritual body. As we can see, this body is "sown a natural body, and raised a spiritual body" in the resurrection of the understanding.

The wonderful organization of this mental body, already accomplished, with its special senses and mighty sweep of sensibilities, each in positive and negative duality, awaits only the coming of the harmony just refer-

red to, to enter upon a full consciousness of its spiritual status, a status always perfect and spiritual in potentiality, and actually becoming so only in the successively rising realizations of consciousness.

CHAPTER IX.

SIN AND SALVATION

CO-ETERNAL with infinitude there is the Father-Mother-Son God. In a spiritual and impersonal sense, the first two qualifying terms, indicate the inherent duality of Spirit, from whence the physical centrifugal-centripetal force proceeds. This is said upon the solid foundation of truth that all things of creation are an image and likeness of the Creator. The last qualifying name represents the creation—all things. This is a high thought concept, and a safe guide for thinking, concerning the impersonality of God. ..In our present state we can know nothing of the personality of Spirit, whether it is before or after the fact of Spirit, or whether such a state exists at all, because the personality of the risen Christ never has been physically apprehended by man, except as the "light of

the world," and, of course, this can be spiritually understood only.

Co-everlasting with time and sense there is a state of torment and suffering, and an Evil One, commonly called Satan, together with an innumerable number of fallen, or evil spirit powers. These conditions came into functional existence by sin, and they will not pass until the last trace of sin has been destroyed. They will pass from the earth and from life on the earth, with the final and complete departure of sin, which will be realized in the Great Restoration. In a realm of thought and sense, far away from earth, these conditions may prevail forever and forever, as the abode of Satan and his persistent evil spirit followers, which refused to enter upon planetary life, when the opportunity was first given, and which still persisted in this disobedience, until the day for their redemption had passed.

These data of truth cannot be set at naught in belief, faith, thought, nor action, without producing error, evil, and their terrible consequences. The Christ, or divine

plan of salvation from sin, first pardons a sinner, on account of his belief in the efficacy of this plan, his faith in Christ as the Son of God and his sorrow for sin, but it does not destroy sin, nor remove its consequences from the life of such sinner. The latter are achieved only by willing **obedience.** By disobedience sin came into the world; by **pardon** and **obedience, only,** can sin and its effects be destroyed, and the sinner be restored to the purity of his primeval estate.

The methods in thought, conclusion and action—conduct and character—by which the results of sin on our world, society, and the mental and bodily states of the sinner, are destroyed are somewhat fully elaborated on preceding pages. These as stated, are in a work of re-creation—in an industry of re-creating the lost body. The restoration here indicated restores the original goal of the new creation, in the understanding, and vindicates the scripture saying that God's word shall not return unto him void. The purpose of the Creator could not, and cannot, be defeated. It is childish, so to speak, to hold in

thought that Lucifer's rebellion could defeat, or even delay, the plan, or purpose of God, so that in a grand way, not as yet fully understood, all that took place in connection with the program of creation, are integral parts of the processes of that wonderful work.

It is folly to say that the sin committed in heaven did not work to its natural effects on the spirit forms which refused, with Lucifer, to enter upon planetary life, because the reverse of this is truth. Our earth still is besieged by a host of evil spirit-powers, which, at Satan's bidding, continuously assail and misdirect the thought and passion of humans. In the becoming by overcoming of the re-creation, these evil spirit-forces are conquered and vanquished, through the power of the Christ within.

It must come into our knowledge that the work of the Christ in the plan of salvation, which in reality, is the plan of the re-creation, or the restoration, extends to that of enlisting the divine services of the Spirit, to the extent that, following the ascension, this great Mother Comforter and Strengthener

came to earth, where she still resides, ever ready to assist the struggling penitent, in the work of overcoming evil forces. Hence, it is with each believer, as God, in effect, told Satan respecting Job, namely, that he was given the power to afflict, but that he would not be permitted to even touch the life of any of his earthly children. Thus, power is available sufficient for the successful endeavor, in the volative, believing effort, of man, to "work out his own salvation," in loving obedience.

In both our earlier and modern psychologies much is written concerning the organization and functions of the mentality of man. This mentality is conveniently, but in error, called the human mind. As stated, there is no human mind, as such, but there is a more or less organized compact of mental states and conditions, under the discordant power of sin, and functioning in the effects of sin, which these psychologies dignify, by giving to it the status of a mind. In these productions the physical principle is taken as a base.

The equation of this principle, in its original manifestation, should be stated thus: "Forces which are equal, simultaneous and harmoniously agreed." When sin entered the physical realm, the manifestation of this principle received a new interpretation, and its equation came to be stated, as follows: "Forces that are equal, simultaneous and contrarily opposed." These equations express precisely the difference between the original physical state, and that produced by sin. Sin disorganized the whole physical creation, and, of course, filled the mental states of man with darkness and afflicting limitations.

Now, the modern psychologies construct a wonderful organization for this, so called, human mind. First, they give us imagination—imagery. Then in the order named here, they give us perception, reason, conclusion and concept. These mental faculties cannot be set in motion without vibration, so that processes of thinking can be reached. To this end the centrifugal and centripetal force of nature is utilized, and the positive and negative functions come into play. This

apparently gives us a human mind with an almost infinite number of sensibilities, each in the duality of the positive and negative functions of process. Hence, love is negated by the shadow of hate, joy by the shadow of sorrow, courage by that of fear, and so on, ad infinitum.

These negating mental shadows are the product of sin, and they will fade in the measure in which re-creation, or the restoration is accomplished.

Then we find that upon these sensibilities, our mental and physical sciences have erected the special senses of touch, taste, smell, hearing and sight. Now, turning to the faculty powers of this mental compact, my vision instructs me that perception is a reflector, and reflects the light of intelligence; reason, being the same, reflects the light of wisdom; conclusion, the light of knowledge, and concept, the light of understanding. On this solid foundation, we are to see that we receive all our light, or nearly all, mediately, not immediately, nor directly. Intelligence, Wisdom, Knowledge and Understanding are

capacities of the universal mind. Perception, reason, conclusion and concept are faculties of human mentality, and they reflect, sometimes only very faintly, the light of the capacities of the one and only, everywhere present mind.

In our present age a new sense, so to speak, is coming into function. It is commonly called intuition. It is the method of receiving and appropriating the light of the universal mind, immediately, directly. This was shown to me in my vision of the universe and man, to the extent that I am now able to use this intuitive sense with goodly measures of success. This new function works on the basis of a true value purpose; and it comes into use at a time when it is needed to supplement the old senses, slowly rising out of the effects of sin, in the volitional work of the restoration. This new sense itself is a development of the re-creation, a land-mark of its progress. In the Edenic state man did not receive the true light mediately—by reflection—but immediately, directly. In the restoration he will en-

joy such a state of purity and perfection as to resume this natural method.

Sin separated man from his rightful mind —the universal mind. Through the destruction of sin and the completed work of rebuilding the spiritual body, lost to consciousness, by Edenic disobedience, the free, unobstructed use of this omniscient mind will be restored. From these observations it is seen that, as the grand work of redemption and restoration makes progress, new requirements, in the way of new mental faculties, rise, and these are supplied from the resources of the Christ plan of salvation, as shown by the now dawning new intuition.

In the successive steps of this wonderful progress, man is being illuminated by the true light, until his reality and what he really is doing, when engaged in any useful pursuit of industry are dawning upon his consciousness. For many ages man has engaged in ever multiplying industrial callings, with only the objective of gaining a supply of temporal needs. He looked away from this condition of mental and physical activity for

higher bounties. Now, he slowly is beginning to see that right industry, and righteous physical endeavor constitute the God-given instrumentalities for re-building the lost spiritual body—for physical, mental, moral and spiritual regeneration.

From these pages the reader can see what he really is—in what constitution he is composed—the stuff of which he is made, and what he really is doing when engaged in normal industry. These grand results flow from the power of illuminating intelligence, from the dawning of the true light in human consciousness. There is a most forceful lesson to be learned, in respect of the rising new spiritual body of man, from the dawning and the coming of any new day. Supposing the night to have been densely dark, and the traveller to have been out in the cold the whole night long, how he heartily welcomes the first streaks of the day's dawn! His whole life is thrilled, and he is filled with joy and gladness. A thousand interesting objects of thought are revealed as the darkness fades, and the light advances. Finally,

the full day is realized, with its light and warmth, and stirring activities, to be seen on every hand. The night is gone! The day has come.

Now, there is no evolution in this transformation. The night did not become the day. It rather was dissolved, destroyed. Thus, the day is revealed. In truth, it existed all the while, and was hidden from our apprehension by the darkness. It is precisely the same with realities which the darkness of sin hides from our vision—the vision of our understanding. When sin has been destroyed, they appear. In this they are simply uncovered, not created.

Precisely in this way, when sin has been destroyed, and the true light floods the whole man or woman, his or her reality, with its new spiritual body will be revealed. In this great consumation, as in the other just noted, there is no evolution. There grandly is the resurrection of the true understanding; and this, in reality, is the restoration, or recreation I have been telling you about.

Now, dear reader, allow me to uncover

to you what probably is a secret, or solve for you what possibly is, as yet, an unsolved problem. There is, in truth, no difference between the mental, physical and spiritual work necessary for becoming, in the understanding of consciousness, what one really is, and in that of actually working out, by re-creation, as explained in this small effort, the same grand result. The work here spoken of is parent to the child of the conscious knowledge here referred to. This is the only difference there can be. It is agreed on all sides that it is impossible for a human to think, in belief or faith, or both, emotionally, or otherwise, into a conscious realization of truth. Mental industry alone is not sufficient. Thought must be transformed to action. Right thought must be supplemented by good deeds. Without the performance of good deeds one never can become truly conscious of the possession of a perfect body.

One must **know** things in order to become them, or to become conscious that one actually possesses them. This knowledge is appropriated only in the measure that the dark-

ness of sin is destroyed by **deeds** of fond obedience. The effects of disobedience can be destroyed only by the effects of obedience. Truth comes into demonstration, in the realization of consciousness, only by obedience; and there can be no complete obedience except by actions. Mental states, themselves, cannot become effectively obedient, until they express themselves in actions—deeds. Hence, there are no two routes, after all, in the pilgrimage for the attainment of a conscious knowledge, or understanding of what we really are.

CHAPTER X

SIGNIFICANCE OF INDUSTRY

AND NOW a most important lesson forces itself upon consciousness for attention. This is the sacred character of human industry. I mean normal industry, with the hurtful industries eliminated—industry carried on in the power of a true value purpose. The number of callings and pursuits, trades and professions, occupations and vocations of human industry, even of the useful sort, is legion; and yet, no matter which one of these a human may be occupied with, he really is performing the same grand work that another is engaged in, when employed in a completely different line of activity. No matter what we visibly may be doing, we all are engaged in the same great work, all busy with the industry of re-building the grand spiritual body, reduced to debris and ruins by the sin of Eden. This is what we really are doing.

In addition to this we are, or should be, treasuring up accumulations of temporal bounties and uses for present, or immediate requirements, in the enjoyment of which we are the better equipped for the realization of life's higher aims. When a man or woman is compelled to engage in work, or labor, on a plan that interferes with this great purpose of industry, he or she is a victim of terrible slavery; and the person or persons responsible for such a system are guilty of awful sin. Sin is sin, whether of the transgressional brand, or otherwise. Transgressing God's plainly revealed will, in this age of light, in this matter of enslaving industry —wage earners—is in the nature of the blood of perishing man crying from the earth for the vengeance of God. This cry is in the voice of righteousness, and it will be requited, notwithstanding it is the plaintive of God's disobedient children.

Of all the crooked and discordant conditions of the sin-cursed human state of life, there is not one more acute with outrage than that which has reduced a majority of

the people to dependence upon the cold-heartedness of great industrial systems. This form of error and evil has gone on for ages, until the living find many of the existing conditions to be the product of those who long since have passed from human sight. These conditions, living employers hold themselves not accountable for, but even under this false cloak, and even while lamenting these afflicting conditions, these self-excusing employers of men and women proceed, in one way or another, to take advantage of these conditions, to perpetuate them, and to augment their volume and intensity. Thus, the industrial purpose of the Creator (for as we have seen, right human industry is instrumentally creative) is opposed, and the sense processes of the restoration are delayed. The selfish purposes under which this is carried out enlarge the volumes of sin and affliction in the world.

It, therefore, is not difficult to understand, or to see the source of the impoverishment of probably a majority of the human homes of the world, as, also, that of the sufferings

of the mothers, infants and children of these homes. These conditions are the more revolting, when it is realized that our earth contains, of needful riches and bounties, a supply far in excess of the requirements of the whole human family, even were its numerical strength quadrupled.

In 1911, Thomas A Edison, in a forecast of our civilization, said: "I believe that all England will some day stop at the sound of one command, and that the command of a workingman. There will be no poverty in the world a hundred years from now. There is no limit to the cheapness with which things can be made. The world will soon be flooded with the cheap products of machinery—not the poor products; the cheap products. Why should we expect poverty to continue. Poverty was for a world that used only its own hands. When men used nothing but their hands poverty was most intense. Now that men have began to use their brains, poverty is decreasing. * * * Think how long the world has stood, and then recall that practically everything we know, today, that is

worth while, we have learned within a hundred years. And we have only just begun to use our brains. What we know is but an atom of what there is to know."

And now, without explanation, for explanation is not needed, we can see that this small effort has reached a point where the processes of the **Great Restoration,** and the progress of human **Civilization** come together and make one! This is a most thrilling concept, and the significance of its teachings should not be lost.

Less than a year ago, 1916, L. P. Jacks, the great British journalist, wrote that our civilization—the civilization of the whole world—was without a guide, or controlling force. He said that people were amassing knowledge and wealth without any consideration of what they were going to do with them—that they were just as liable to use them for destroying one another as to employ them for their rightful purposes. This has been proven true for a long period, and the great world war has emphasized this fact.

Now, we have at hand a controlling force —a guide—for human civilization. It is in the fact that the objective of this civilization is the restoration of the lost estate of mankind, the re-creation of the perfect body, which was given to man when he entered the Edenic state—the spiritual body which man lost by the awful sin of disobedience in the Garden. This is the only safe helm for the guidance of human civilization—the only pilot, so to speak, whose right name is truth.

CHAPTER XI.

THE NEW MOVEMENT

TAKING the next preceding chapter as my foundation, I have engaged myself in a series of concluding endeavors of a busy physical life, constituting what my numerous friends and supporters are calling the "McGahan Movement," the objects and purposes of which combine, first, into a nation-wide, and, later, a world-wide, general co-operative enterprise, on new, equitable, natural justice lines for founding and conducting a Great People's Trust, industrially educational and economically profitable, to the whole human family.

I call attention to the fact that "everything which man handles or uses or touches comes out of the earth in one form or another. The earth and all its fullness was made for him; but many things of great value are still locked up in its bosom and can only be obtained by possessing the key, or the

right combination of keys, which is pure intelligence. Mind is the God-given key, which unlocks all the mysteries pertaining to the earth, even as revelation unlocks all the mysteries pertaining to the heavens.

"Therefore, through these great principles —intelligence and revelation—all things in due time will be made known to man, that the fast approaching millennial age may dawn in splendor of Him, and the mind of man attain its highest development and society its grandest achievement."

I call this new movement the World's Products Association, and I call upon the millions of men and women in this country, who desire to improve their financial, economic, educational and ethical conditions, to join me in this enterprise, which has for its immediate object the grand task of driving poverty from our world. Temporal independence is the first goal to be attained, but as the earth is full of, and overflowing with, riches, this first summit, under our plans, and with our wonderful appliances, will prove to be easily accomplished. Other objectives,

especially our new educational system will go along with this primary aim, and thus the movement will grow and expand.

Already several state associations have started, and others are developing for auspicious beginnings. A solid financial and mechanical foundation has been provided, and is rapidly growing. I cannot burden this small volume with promotion literature features, but I will not trespass the limits of literary propriety, by stating that this is the most unique movement probably ever started in this or any other country. It is born out of due time, and aims at the establishment of a new and better industrial economy, and in many respects of human economy generally.

It aims for the realization of industrial, economic and social justice, and seeks to prevent unduly selfish interests from possessing, or appropriating things, or uses, which rightfully belong to others, or other interests. It opens and seeks to prepare a highway before the people for reaching, realizing and enjoying peace, prosperity, health and har-

mony. It takes an advanced place for uplifting the home, motherhood, infancy and childhood.

In short it stands for a distinctively **Christian Civilization,** and the inauguration of co-operation and brotherhood, on a practical basis of living to learn and learning to live. Its government is vested in a Parent Body, with State Branch Associations, each self-governing, in all interests—essential to harmony. It issues profit-sharing life membership certificates, carries on technical schools of mechanics, metallurgy, and popular schools of economics, and co-operative science.

As indicated on previous pages, I have qualified for undertaking this great movement, as its founder and leader, not in the schools of brokerdom, or trade scheming, but by holding my ear and my heart close to Mother Earth, until I have mastered her language, and communed with her metallic and atmospheric riches, and become trained in the secrets beneath her loving bosom, from whence our needful supplies so abundantly flow.

My smelting, refining and by-products saving devices, secured by letters patent from the government of the United States, now in complete demonstration, are sufficiently effective to rescue from the earth and the heavens (atmosphere), sufficient wealth to pay all the public debts of the world, and provide each man, woman and child on our planet, with enough to live in plenty and happiness throughout life; all this in a reasonable period of time. The movement issues no stock, and provides no possibility for one, or a few of its members, to realize gains in undue, or unjust advantage over another, or others. Each member has one vote and no more. It is a true democracy, on business principles, and has no part with ism or cult. I seek your helping hand in the cause of God and humanity.

AS A BEACON LIGHT

I wish you to think of this movement as a beacon light, not as a light warning of

danger, but as a signal of approaching deliverance in time of storm and distress. Our world is filled with darkness and storm. Distress prevails almost everywhere. This movement is as a signal upon an eminence to guide the toiling pilgrim in his course towards a more perfect day. It may guide him as the lighthouse guides the anxious mariner, namely, from its actual locations, and by its reflections from the sky. It may guide him by its flashing "bulls-eyes," which go forth in messages to different parts of the country and the world, telling of the great plans we have made for dissolving the darkness of poverty, and uncovering, for human appropriation, the light of peace, prosperity and happiness.

We raise the educational banner of temporal plenty and moral peace, beside the flag of our country, and seek to resolve the significance of the latter, to a great force impressing the value of industry, skill, ethics and spirituality. We do not bring forward untried, legal measures or policies of socialization, in disturbing efforts to enforce their

adoption, but hold out a steady, strong guiding light, inviting the people everywhere to apply their skill and energies to a work of educational industry, as the only peaceful, harmless weapon for the destruction of poverty and want in our world.

We point to Mother Earth, the only storehouse of temporal riches available to us, as containing enough and to spare, for each and for all and forevermore, as the one great beacon light for the inspiration and guidance of our endeavors to realize a temporal competency. When I stood in the spirit before the great instructor of the true light, who opened my vision to behold the things to which I refer in this volume, he charged me to open this wonderful storehouse to the people; and he gave me the keys for that purpose, instructing me in a plan for appropriating and equitably distributing these needful bounties. Hence, I now refer to the Earth and to this new movement, as constituting a great world beacon light, which long ago should have more zealoulsy attracted and enlisted the

skill and efforts of the people in the work of the restoration.

According to the terms of the revelation committed to me, I find no license, or authority for tearing down and destroying existing industrial, or economic systems, except as they are, by evolutionary transformation, resolved to new and more efficient agencies. While the work of reconstruction, or re-creation involves the casting away of the useless, burdensome, obsolete functions of time honored foundations and superstructures, it should be achieved by harmonious growths and developments. In the vision of truth vouchsafed to me, I was shown, or taught of these methods, in respect of the task of transforming our present faulty industrial economy. Hence, this movement is a beacon light not only pointing, or directing to the goal of better living, but instructing travellers along this course how to go, in order to reach the haven of their betterment in safety.

It often is more profitable to build a new institution for temporal, industrial gain,

when advanced scientific appliances are to be put into use, than to attempt to demolish, or reconstruct an old one, for the same object. Our new movement seeks to perform precisely this kind of work. While we are building new industries on new plans, for new and higher purposes, implicating new and more scientific processes, we shall avoid, by every possible method, friction of any sort with older plants, or industries. Whatever rises in incidence are the effects of true progress; and whatever in these partakes of the nature of friction is used to polish the reflector, without which a beacon light would be wanting for concentration, or a guiding force.

CHANGES AND NEW REQUIREMENTS

It has been well said that the significance of the Great World Conflict, now desolating the greater part of the civilized earth, which is being overruled for the coming betterment of humanity combines into a series of the most important lessons ever made available to mankind. Chief among these is the fact that the old, the obsolete and the hurtful in

human economy must pass to give place to the new, the more advanced and the beneficient.

It is the duty of the people, generally, to engage in careful study of the bent, or effects of this world-wide reign of error and evil, with a view to profiting by these lessons, in a work of preparation to meet the new requirements which now are incoming in the form of a demand for a new and better order. It may be said short, that all the phases of the great conflict between right and wrong, which have been "conceived in sin and brought forth in iniquity," now bearing so heavily upon mankind, constitute an awful harvest of the reckless and selfish sowing of the people themselves; but this harvest is soon to become resolved to a clearer human sky, and a more expanded light shed by experience. Therefore, the light rising from this awful experience already is at work as a world force for elevating the people of this and other nations, intellectually and ethically, to a higher plane, overlooking and inviting to a better system of

human living, with the overflowing prosperity of peace.

There is an important philosophical aspect in which these lessons should be viewed. In this connection I approvingly quote from the writings of one of my loyal and devoted followers, in order that we may reach a clear understanding of the many and important changes which the war, or this whole series of conflicts is bringing to our doors, freighted with many new requirements. Concerning these new requirements, responsibilities and duties, to which great changes now are giving forceful existence, this writer says: "We should focus mental vision, for a moment, upon the nature of human progress. The most real fact connected with our civilization is change. Not anything in the physical or human state of life is fixed, or changeless. Immovability, or the changeless world is the expressor of this realm, in which we live and constitute a small but important part, while the physical and the human, ever growing, ever developing, constitute the expression—the expressed image—

of the changeless life, themselves in continuous change. These facts inspire one to declare that the change of development, growth, progress and achievement is the one and only external reality.

"One phase of this continuous change is seen and felt in the ever flowing, ever rising flood of new human requirements. These are in the natural fruitage of progress and achievement. These changes and ever dawning new requirements are born of the storms and conflicts of the human state—the victorious struggles of the **becoming** by **overcoming** error, or selfishness—conflicts which dissolve and dissipate the heavy clouds that gather in the human sky, into great floods of precipitation, thus enabling us to see, in the expanding light of our own achievements, a little more clearly, from one summit to another, what we really are and what we really are doing.

"These new needs, or new conditions, a host of which now are springing into existence to challenge human genius to the rightful solution of their problems, call for a new

growth and development of mental capacities —for a stronger manifestation of our minds. We cannot perform the new work to which our progress is calling us in our old harness —by our old methods. Each summit of attainment calls for stronger mental powers and more rigorous actions. In the measure that we respond to these demands, discord, conflict and affliction are dissolved."

What are some of these new requirements —new conditions—that the close of the first great phases of the world conflict already is presenting, and, later, will even more imperatively knock at our doors? In the first place we, as a nation, must, revise and improve our internal industrial systems. This is coming to be the need of employers as much as it is the demand of the workers. The former are beginning to realize a keen appreciation of this. The practical concession of an eight-hour work-day, by the powers in control of the great transportation industry of the United States was granted in demonstration of the fact that, "big business," to use a widely admitted term, is

rapidly awakening to the necessity of a new and better, or a more harmonious, system of industry in this nation. This is one of the most hopeful signs of our time. It comes into view in response to the very first call of the new "McGahan Movement" which I have launched as the result of years of work and study, with a view to overthrowing poverty and its effects, in our world.

I should call attention, in this place, to the fact that the ending of the war, as to some of its terrible phases, will not provide the world, or any large part of it, with industrial peace. Hence, it will not be a termination of the world conflict. As a large section of the press has said, it rather will be a shifting of its phases. And I quote this, approvingly: "In the industrial strife that must follow, we shall have the advent of a new datum for, or a new departure in, our civilization. This will give birth to a new order of economy. This new order will rise in measures of industrial peace. Peace in the human state of life is industrial peace. It cannot be other than this."

In the storms that yet may cloud the human sky, incident to the changes that will overtake our young but mighty nation, the people of the United States will be compelled to appeal to educational agencies as never before. It is well said by the writer last quoted: "We should not forget that the founders of our government and institutions of civilization adjusted their aims toward the realization of a new democracy, and placed their hopes for this achievement in the utility of popular education.

"To this end a free public school system was established; and, to defray the cost of this vast undertaking, not only direct taxation was resorted to, but the great public domain of the national government was drawn upon for the purpose. Thus far, this constructive work of the patriotic pioneers of our country was wrought in wisdom. Wonderful public school systems soon developed to match phenomenal growth in population, so that at the beginning of the twentieth century the United States could boast public school systems with an enrollment of nearly

18,000,000 pupils, and an average daily attendance of 12,827,307."

These observations recall to mind what has been said in earlier chapters of this small volume, concerning the wonderful way in which well ordered industry functions as the basic principle of educational development; and they are given here to express the importance of the incoming new requirement of schools of educational industry, which so appropriately characterize this new McGahan movement, as to its educational features. It is in a nation-wide co-operation with this new enterprise, or series of undertakings, all of an industrial nature, and an educational bent, that our people, especially those of the wage, or dependent class will become financially and intellectually qualified to meet all the new requirements of this new age. Thus our movement touches, for its betterment, every human interest.

CHAPTER XII.

WORLD CLIMAX OF EVIL

AND NOW in conclusion of this little volume, reference is made to the Great World War as the climax of evil in human history. Concerning this there is much more demand for the shedding of light on what is to follow the awful conflict, than for any accounting of its desolating fury. The world already is only too familiar with the latter. It may be said, however, that any close observer of human events, current or historical, viewing conditions from the vantage ground of even half a century ago, could easily have seen that the forces of sin in our world had generated very close to the exploding point. The evil purposes of humans, launched into action from the personal standpoint, had socialized, through community, state and national correlations, until, attaining the status of great world forces, they could not escape

the penalty of self-destruction. Sin had run one of its great cycles of discord, and its armies were mustered for a culminating drive against the apparently tottering walls of righteousness. Satan and his evil spirit-hosts had filled the great social heart of humanity with awful selfishness, until the strong were devouring the weak in the open, and until the wrongfully made dependent were working out a miserable existence in a new type of servitude. A wicked commercialism had invaded and set up a throne of blind aggrandizement in almost every human heart, and in every phase of human civilization. Men and women were devouring each other in the market places, in social functions, and even in sacred courts. Nation was conspiring against nation, power against power, until diplomacy was garmented in the livery of Satan. Religion and self-righteousness had become "as sounding brass and a tinkling cymbal." Hypocrisy had adorned its slimy form in such finery, and with such decorations of learning and wealth, that its glitter readily passed for real gold.

Then the explosion came, and nation fought against nation, slaying millions. Desolation spread its awful mantle of suffering and despair over the world. Darkness filled the human heavens, human mental states became spell-bound, or "holden," and a sense of indifference possessed the greater part of humanity. The great and strong, in learning and wealth, mentally alternating between fear and greed, sought to renew their strength by preying upon the remaining substance of the poor, while God's poor, themselves, placing an ear close to Mother Earth, caught the whisper that this great war was in the actuality of error and evil destroying themselves, and that when its fury had passed, the human sky would clear of its darkness, and a new era, with its new lessons in human economy, would come to the world to bless mankind.

But the end is not yet. In the old world, evil forces, in a large measure, before the middle of 1917, had so far destroyed themselves as to present signs of dissolution, while in the new, a westward continuation

of the earth-girdling march of the awful conflict already had developed new phases. America began reaping what it had sown, in 1916, and before, and as these lines are penned, the people of the United States are suffering from a woeful harvest. This seeding, or sowing consisted, and still consists, in the murderous intrigue to be found as the moving cause of the abnormally high cost of living, from which our homes, with millions of mothers, infants and children are suffering; and in the other not less revolting sin of supplying the belligerent nations of Europe with the means of continuing the war beyond their own resources, by which death, sorrow and desolation were spread as a black mantle over the homes of those countries.

This sowing for the whirlwind harvest, also, includes the many injustices of our national industrial economy, which have been continued for more than half a century, in this country, without a shadow of justification. It also includes the careless, or wicked neglect of our governmental authorities, in

allowing a vast espionage system to be developed in America, at the instance of a foreign nation, or nations, entertaining the insane idea, or delusion, of being able, ultimately, to conquer the whole world. It also includes, on the part of the same authorities, the awful inefficiency, which is responsible for the growth and development, in this country, of an industrial system, in foolish imitation of European plans, which seek to enrich the rich, and to further impoverish the poor and dependent.

Instead of this course, our ruling elements should have improved the God-given opportunity of building up a great national system of educational industry, such as this little volume recommends. They miserably failed to do this, and as a result, we have only to look at the conduct of our people, as recently described by Beatrice Fairfax, in the following terms: "A certain unfortunate restlessness seems to have taken possession of most of us today. We rush about from pleasure to pleasure and from task to task as feverishly as if Satan were driving—and,

perhaps, he is. Our restlessness, our ceaseless yearning for something new, our excited craving for entertainment and pleasure has brought us to a pass where we are morbid and neurotic, and none too stable morally."

In truth, the people of the United States are not to look towards Germany, or any other foreign country, to behold their greatest danger, but rather are they to open vision to internal conditions—to the states of their own hearts and minds, if you please. The sins of the people of the United States have a greater reflex power than those of the people of most other countries. Why is this true, and what is this "reflex power?" Let me explain, briefly. The intelligence—moral intelligence—of our people is keener. Then, as to this "reflex power," the actions expressed by the sin-diseased mental states of these people, reflect back on these states, to inflame and intensify their conditions, as would not be the case with less sensitive mental conditions. Hence, the greater danger.

Therefore, when I declare to you that the people of the United States, unless they quickly turn from the class of transgressions, by commission and omission, enumerated in this chapter, they will be overtaken by awfully destructive floods of industrial conflicts, suicides, divorces, insanity, rioting, social unrest, and a reign of terror, such as no civilized people of the earth ever have suffered from, or endured. These are strong terms, but my vision commands me thus to declare. It is recorded in the Bible that God said to one of his servants, "Arise, go to Ninevah, that great city, and cry against it; for their wickedness is come up before me."

Now, dear readers, what difference is there between social licentiousness, on the one hand, and industrial, or commercial depravity, on the other? Does the last not lead to the first, in our age? My countrymen, I warn you, one and all. The judgment day is coming! The preparedness most needed in this hour of danger—in this day of real danger—by this already great nation,

consists not so much in warships and armies, not so much in shot and shell, as in **Repentance**—in a quick turning away from industrial, commercial, political **Sin.**

And in these, for the present, final words to you, I declare—fearlessly proclaim—that unless our people seek this God-provided and Bible-authorized preparedness, without delay, the greater part of this people—this country—will be plunged into such a desolating series of conflicts as the world has not yet experienced.

We are entering upon a new age. Be ye prepared for it, lest ye be destroyed.

THE END.

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